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PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

Dr. F. A. Schiotz, president of the ELC; Bishop Gunnar Hultgren, primate of the Church of Sweden; and Dr. Malvin Lundeen, president of the Augustana Synod inspect the bronze plaque which denotes the founding spot 100 years ago of the Augustana Church. *(see pages 6 and 7).*

The second in a series of two articles on American Mission Problems

When Is a Chur

DO WE MAKE THE ASSUMPTION that we haven't really reached people with the gospel until we've gotten them to enter the church for the 11 o'clock worship service?"

That was the question confronting eight Lutheran church leaders gathered in a Chicago hotel to discuss problems that plague mission programs.

Fundamentally, what the question amounted to was this: How does the church know when it has been successful? But that is already assuming that the church must be successful. Can it be established Scripturally that the church is called on to serve only in those places where it is assured of success?

There seems to be some Biblical precedent for allowing the church to move out of a situation if people do not respond to its ministry. Paul followed that practice. When he arrived in a new field, he went first to the Jews. If they rejected his message, then he left them behind and went to the gentiles.

When Jesus sent out the seventy, He instructed them to shake the dust of their feet off as a testimony against those cities that did not receive their message. These examples seemingly imply not only that the church has a right to expect results, but also that if the result not forthcoming, then it is justified to move on.

Some people would question whether the justific goes so far as to allow for a prejudging of a situ as to whether a community is *likely* to respond, though that prejudging is based on ample exper with similar situations in the past. Is a Lutheran sion program justified, for instance, in assuming because a community has not responded to mini of other denominations in the past that it will, ther also not respond to a Lutheran approach?

Another question frequently asked is, "How soon there be a response?" Those favoring a longer peri opportunity like to cite the case of New Guinea, w it took 14 years before the first convert was baptized mission executives who feel that the Bible says that w there is no response the ministry should be ren and taken to a place where there is a response co with the argument, "You can't put foreign mission home missions in the same category. In the foreign a longer period of preparation is needed for the c to learn the language and customs of the native p so it can communicate to them in their language. therefore, taken for granted that there may be a l long time before a response can be expected."

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Successful?

By Wilfred Bockelman

An example of integration discussed in this article is shown as new members are welcomed at Messiah Lutheran Church, South Williamsport, Pa.

Both emphases would agree that there should be a response, though there may be a difference of opinion as to how soon it should come. What if an impetuous mission executive in New Guinea had decided that 10 years was a long enough opportunity to learn a language and customs, and if people didn't respond in the next three years, the church would be justified in moving on? Or, what if there had been no converts even after 14 years? Would the church have been justified in trying for 20 years?

Is it possible that a continued lack of response to the gospel is a sign from God that the time is not yet ripe for mission work in a given area? The Apostle Paul wanted to go to Asia to preach the gospel, but was "forbidden by the Holy Spirit." Paul and his helper wanted to go to Bithynia, "but the Spirit of Jesus did not allow them." Then it was that he had the vision to go to Macedonia, and the Christian church was founded on the European continent. If we believe that God opens doors, do we also believe that He closes doors?

A discussion of this problem by the eight men in Chicago resulted in the following statement: "We believe fervently that God not only opens, but also closes, doors of opportunity. We can stay too long, as well as not long enough, in a particular community. It is the urgent responsibility of the church's leaders, in full stewardship accountability to God and to His church for the resources of money and manpower entrusted to them, to seek to read aright the signs which point to God's opening or closing of specific doors of missionary opportunity."

One mission executive stated it this way: "Sometimes we stay six years in one place when we should have stayed only two years, whereas at other times we stayed six years when we should have stayed at least seven."

But how is success to be measured? In an attempt to answer this question the Chicago meeting came up with this statement: "Success is to be measured in the degree to which the ministry provides the means of grace, services are rendered to the people of the specific community, and regenerated lives are in evidence. At the same time it does not necessarily follow that success in every situation can be measured in comparative membership gains, budgets raised, or benevolences contributed. The workings of God's Spirit may not always be statistically measurable."

The church must be willing to experiment with new procedures and new programs in areas where it has never worked before and even in areas where it has worked before but has been unsuccessful. Such experimentation may bring new insights that will result in a break-through for the church into difficult areas. But experimentation always carries the possibility of failure, and if there is failure there is no need to shed tears over money spent without return or to feel morose over "I told you so" criticism.

New Opportunities

There may well be a difference of opinion as to what proportion of the American Missions budget should go for work that could be described as experimental and that might result in little or no returns. Just as industry puts by far the greater bulk of its investments in projects that have proved successful, so the church is justified in allocating the major portion of its mission budget to areas where it will be successful. It can hardly be faulted if it interprets the obvious success as an indication that God has opened the door. But it must always devote a portion of its budget to projects where there is obvious need without assurance of success. Otherwise the church may never discover the doors God is opening to new opportunities.

When the church sets up a "Table of Expectancy" as a criterion for the success of a congregation that table is

tailor-made for a specific situation that takes into account all the factors of that situation. Success in one community and one congregation may be quite different from success in another community and another congregation. One congregation that has gained 10 members and has an average contribution record of $18 per confirmed member may be much more successful than another congregation that gained 100 members in one year and contributed $180 per member. A congregation that has a high potential is no more successful than a congregation that has a low potential if both reach their potential.

How Can We Best Serve?

But we get back to the question in the first paragraph: "Do we make the assumption that we haven't really reached people with the gospel until we've gotten them to enter the church for the 11 o'clock worship service?" When have we been successful?

The question was asked with specific reference to the American Indians of the lower economic class who live in the vicinity of Central Lutheran Church in downtown Minneapolis. Must Central Lutheran Church assume that it has been unsuccessful in working with these people unless it has gotten them to attend the main Sunday morning worship service?

May it not be just as successful if it succeeds in gathering four or five of these families together and conducts a fellowship hour for them in one of their homes? Is it not possible for these families to experience as much of the Christian fellowship in a gathering of 10 people in a building that they call home as in a gathering of 1,000 in a building that they call church?

Ideally it might be desirable if these people would be integrated into the congregation and participate in its worship program. Churches with anti-integration tendencies may be inclined to jump at the opportunity of taking the gospel to the homes of the lower economic and social classes so as to avoid having these people come to their churches. This action, of course, is not to be condoned. However, with all of our emphasis on integration —and it is a needed emphasis—may it not be possible that there are times when the church can more effectively reach a particular ethnic or racial group by ministering to them—at least for a time—in their own group?

One of the problems involved in the downtown and inner city church is that of jurisdiction. Is this chiefly mission work or welfare work? Many of the people living here have deep-seated financial, social, and emotional problems. Can these people best be helped by bringing them into a church through a congregational evangelism program? Or, could they be better served by a church-related welfare program that helps them solve their pr lems and understands that it may take some time bef they are capable of becoming part of a traditional con gational pattern?

The reason for being concerned whether a church p gram is successful or not is not primarily to determ whether a mission should be opened or not or whet it should remain or move on. By no means is it a f gone conclusion that the only reason people don't spond to the gospel message is their stubbornness. M times lack of response is due to a lack in the presentat When a church asks questions about its success, th fore, it is turning the spotlight as much on itself as i on the people it is trying to serve.

It first of all needs to analyze what success really Has it perhaps used manmade criteria such as size membership (which in some cases may be only nomi —very nominal—membership), valuation of buildi size of offerings, prestige in the community? Even such very elementary things as the time of service, it simply assumed that the Sunday morning 10:30 h is the almost Biblically prescribed time for worsh Might it not be possible that in some situations Sun evening is a better time for the main worship serv or perhaps even Wednesday evening?

These are some of the problems and questions t plague established congregations as well as church le ers whose task it is to decide where to start new con gations. This article, as well as the first one in this ser published two weeks ago, was not intended to give answer to these questions.

We Must Ask the Questions

The tendency in America has become to admit quickly that the questions and problems are too diffic for the average person to solve, and therefore must turned over to experts. Churches are altogether too c tent to pass the responsibility for solving these proble on to mission executives. That some of these proble will finally have to be solved by a comparatively f people, specially trained and called by the church is t enough, but the members of the churches cannot reli themselves of the responsibility of being concerned ab the evangelism and mission program of the church

Though they may not be in as good a position to g answers as are the mission executives, they must nev theless be willing to go through agonizing process asking all the questions and being willing to listen se ously to suggestions for answers that may differ fr their own preconceived ideas. There are few things t can be so wholesome for a Christian as to carefully thi through all the implications of the question, "When a Church Successful?"

Hymn of the Month

For July — "O Beautiful For Spacious Skies"

Service Book and Hymnal — 346

By Laurence N. Field

O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America! God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea.

JULY IS THE MONTH of patriotism: Canadians have their Dominion Day on the 1st, and we in the "States" have our Independence Day on the 4th. Doubtless we need such a month, in view of the many Americans who would be hard put to it to recall the second stanza of our national anthem, or who do not as much as own an American flag!

National anthems and patriotic songs of worth and dignity are not many; and those that are chosen and made official by politicians and law making bodies are notoriously mediocre. Our own "My country 'tis of thee" is among the better ones. But who can approve of such stuff as the second stanza of England's "God save our gracious king" (Queen) (Cf. Concordia Hymnal, ELC. No. 417):

O Lord our God, arise,
Scatter his (her) enemies,
And make them fall:
Confound their politics;
Frustrate their knavish tricks;
On him (her) our hopes we fix;
God save us all.

What a song to inspire a nation! Some hymnbooks have dared to re-edit such songs (SBH is such a one, No. 361), which is risky because they are "official." Others have refused to admit national anthems at all (ELC Lutheran Hymnary is one), which lays them open to the charge of being unpatriotic. We Americans are no better than the British, for instance, in stanzas two and three of "The Star Spangled Banner," including its impossible melody soaring way up to "F."

Too bad that so many national anthems and patriotic songs made official by senates and politicos, run to tauntsongs and war whoops, or are tied to single events in history, such as the Gunpowder Plot or the bombardment of Fort McHenry. Most of our states also have official or legislative-approved state songs. Their story, too, is one of mediocrity and drivel, much of it, with a few lovely exceptions such as West Virginia and Alaska. All the more then is welcomed such a song as "America the Beautiful," though it has no official status. Of the newer hymns of patriotism that have been making their way into hymnbooks, it is by all odds the favorite. Hitherto, in official Lutheran hymnbooks, only ALC and ELC (Concordia Hymnal) have contained it, but now it belongs to all of us.

Katherine Lee Bates was for many years a teacher at Wellesley College, of which she was a graduate. Her hymn, "America the Beautiful," was inspired by two experiences. In 1893, she visited the Columbian Exposition in Chicago. Its buildings were of gleaming white, and they gave her the vision of the "alabaster cities" in the last stanza. She went on to visit Colorado, and from the top of Pike's Peak she got a stupendous sunrise vision that echoes in the "purple mountain majesties," etc., of the first stanza.

The melody now used with this text is called "Materna," after the hymn for which it was first composed, namely "O Mother Dear, Jerusalem" (same as "Jerusalem, My Happy Home"—SBH 587). Samuel Augustus Ward, the composer, ran a music store in Newark, New Jersey, and also conducted the Orpheus Choral Club there for many years. He wrote piano music and songs. He has been accused of cribbing this melody from the closing theme of Schubert's "Hymn to the Sun." There is also a striking similarity to Hope Temple's setting of a love song by Thomas Hood, "I love thee, I love thee, 'tis all that I can say." But the sections of similarity are so short that they are most likely accidental.

The text of this hymn has been considerably polished since it first appeared—we think you will agree, for its betterment. For instance, it originally began: "O beautiful for halcyon skies." And the refrain originally sang:

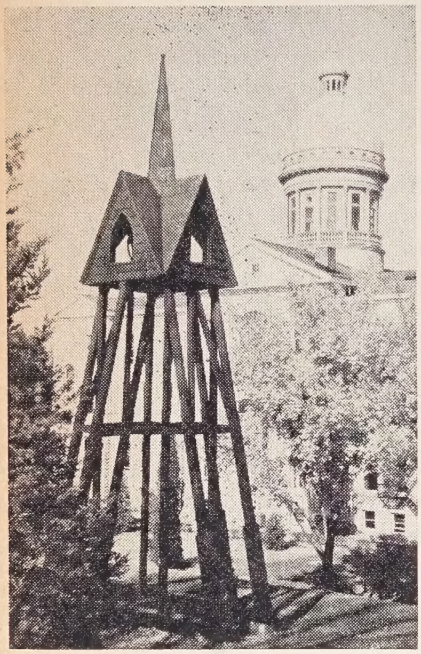
1st vs:—God shed His grace on thee,
Till souls wax fair as earth and air
And music-hearted sea.

2nd vs:—God shed His grace on thee,
Till paths be wrought through worlds of thought,
By pilgrim foot and knee.

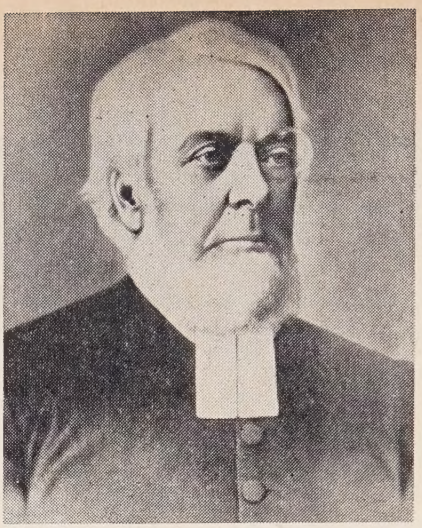
3rd vs:—God shed His grace on thee,
Till selfish gain no longer stain
The banner of the free.

4th vs:—God shed His grace on thee,
Till nobler men keep once again
Thy whiter jubilee.

Augustana Synod Centennial



A reminder of the background of the college and synod, this Swedish bell tower is a landmark at Augustana College, Rock Island, Ill. The college as well as the synod is celebrating its centennial in 1960.



Shown above are the two founding pastors of the Augustana synod: the Rev. T. Hasselquist, left and the Rev. Lars P. Esbjorn. Hasselquist was the first president of synod and served in that office for 10 years. Esbjorn was the first pastor at the Je Lind chapel shown below.

Meeting in a secluded cemetery located in a tiny rural community known as Jefferson Prairie, near Clinton, Wis., high Church dignitaries of Europe and America united to pay tribute to twenty-seven pioneer pastors and fourteen laymen who founded a Church in the New World a hundred years ago.

The memorial service, a prelude to the centennial convention of the Augustana Lutheran Church which opened at Rock Island, Ill., on the following day, was held before a massive granite monument marking the former site of a little chapel where Swedish and Norwegian delegates met on June 5, 1860.

Twenty-seven Swedish and thirt Norwegian congregations, represent 4,967 communicant members, part pated in the founding of the Aug tana Church a hundred years a

Participating in the memorial s ice at Jefferson Prairie was Bish Gunnar Hultgren, Primate of the theran Church of Sweden.

Dr. Fredrik Schiotz, president the Evangelical Lutheran Church president-elect of The American theran Church, speaking on the t "Fellow Believers," brought frater greetings from Lutherans of Germ Norwegian and Danish backgrou

The first of the 1,248 congregations now comprising the Augustana Lutheran Church was organized in New Sweden, Ia. in 1848. Its first pastor was a layman who once planned to become a missionary. The building, shown above, was built in 1860 and dedicated as an historic shrine in 1948.

Jenny Lind Chapel, Andover, Ill., is the second oldest of Augustana congregations. Jenny Lind, the "'Swedish nightinga contributed $1,500 toward building the church. The steeple never built since lumber set aside for this purpose was used build coffins for members who died during the cholera epide in the mid-nineteenth century.

Editorial...

On the day this is written—Pentecost Sunday, June 5—a beloved sister Church is celebrating her one ındredth birthday as a general American Lutheran ›dy. We refer to the Augustana Evangelical Lutheran hurch. We take pride in devoting this as well as sev- al other pages of this issue to recognition of this significant event.

›irthday ›reetings ›a ›ister

In a sense it is our celebration, too. When, on June 5, 1860, the representatives of 49 congregations met in a little Lutheran church on Jefferson Prairie, near the present Clinton, Wisconsin, the congregations were not made up of people who ad come from Sweden, nor were all the pastors Swedh. Thirteen of the congregations were Norwegian; the ıurch in which they met was Norwegian. Thus, it was *Scandinavian* synod which was founded that day. In 370, Norwegians and Swedes came to an amicable partıg of the ways, for reasons purely practical. Thus we The Evangelical Lutheran Church have a distinct ıare in the festivities of this centenary year. Only the ıct that other and earlier dates are usually taken as ›presenting our birth as a general Lutheran body preents us from having a full share in the celebration.

There is something beautifully symbolic about this ›mmon organizational origin. By blood of course we ›e related, we of Norwegian ancestry and they of Swedh. Our people settled largely in the same areas of the ›ew World. Our congregations are intertwined and inr-related. In faith and spiritual emphasis we are about similar as two Churches can well be. This is indeed "sister" who now celebrates a significant birthday.

There are certain special characteristics of the Augustana Lutheran Church which we like to think ›out as we pay her tribute here. Her very name—Augustana"—was suggested by one of the founding thers as a testimony to one and all of her desire to be ue to the historic Lutheran Confessions. With that docinal ideal has, throughout the long years, gone an evanlical warmth and a missionating zeal which mark ugustana as one of our Lord's most effective tools for aintaining the truth, deepening spiritual life, and ›reading the Kingdom in our country and abroad.

Another characteristic which we have always envied ugustana is her *social concern*. We find ourselves at a ss to pin-point what we mean. It could not be said with uth that the rest of us do not have that concern; certainly, we of the ELC have demonstrated it by our preoccupation with the works of charity. But it is not exactly that we mean. It is more a point of view, an emphasis, a feeling of individual responsibility. We know of no Lutheran body (and few Protestant, for that matter) which has so consistently concerned itself with the social problems of the day. And, some way, this has seeped down to both congregations and individuals. One has but to read the official paper and the annual reports of Augustana to realize the depth and genuineness of that concern.

Augustana has had a very sensitive ecumenical "feel" as well. While we may have felt that at times she was forging ahead in this area more rapidly than we have been ready to follow, we have yet to hear her sincerity questioned. And we do know that her influence in ecumenical circles has always been sound and good.

In one characteristic Augustana is unique. Since that June day of 1860, she has never suffered a schism. While the rest of us engaged in acrimonious debate on matters both doctrinal and practical, Augustana pursued the path marked out for her in peace and unity. While other bodies (not least ours) tended to split over such subjects, she continued on her way. True, it made her "umbrella" a bit more constricted and her people more homogeneous, resulting in losses to other Protestant bodies. Yet it made her united and strong.

Of course it was a source of regret that Augustana withdrew from the negotiations leading up to the formation of The American Lutheran Church. But we live in the faith and hope that we shall one day be together. We have never forgotten the words of the then president of Augustana, Dr. Oscar Benson, as he bade farewell to the members of the Joint Union Committee, on November 10, 1952:

"While we may no longer be able to negotiate with you, we shall still have for you as cordial a feeling as we had before. . . . We are grateful for the fact that we still have the same goal of unity of all Lutherans in America. You may go one way and we another, but some day we shall meet at the crossroads—a Church united in Christ, a Church united by the same Lord."

We know of no better way to sum up our greeting to our Augustana brothers and sisters in this time of their rejoicing than by appropriating those words and making them our own. Where the crossroads lie is in God's knowledge, not ours. But we know that it is somewhere ahead, probably not far. And until we reach it, we walk on, united in faith, hope, and love.

Correspondence

Let's Express Opinions

► We are thankful for the privilege of expressing our honest conviction based on God's Holy Word, concerning the W.C.C. question. We think it the duty of every pastor of our church to inform their flock of the dangerous situation which we have put ourselves in, by joining the W.C.C. We love our church and because of that, we feel it our duty to express our honest conviction on this question. Not only that, but my wife and I feel the need of praying more than ever for our church, colleges, schools, missionaries, pastors and teachers. We know not so little, about our church and colleges, and the spiritual condition prevailing. So, because of that, we keep on praying for a deep spiritual awakening upon us all, both in high and low places. If we see our need, and do something about it, there is hope; if not, then the future is dark indeed. Thank you!

MR. & MRS. ANDREW HOVE
Elmore, Minn.

Let's Keep Quiet

► Please allow me to say a very emphatic "Amen" to Rev. A. E. Windahl and his letter in the June 7 issue of LUTHERAN HERALD. How far are we Lutherans ready to go to find favor with man?

It would have been much wiser to have said nothing.

MRS. REUBEN LARSON
E. Grand Forks, Minn.

Let's Get the Facts

► I appreciated the last paragraph of Ray Larson's letter in the May 24, issue: "When we begin to gather *all the facts* (italics his) we see things in a different light, don't we?" I sincerely hope that we will begin to do just that, rather than simply gather *opinions* hither and yon that may happen to suit us.

Interestingly enough, every *fact* in his letter favors the World Council of Churches. For example, "that it is *not* a super Church that will tell us what to teach and do," and "the Ecumenical movement does *not* believe in imposed unity by pressure," and "the unity of the Church [will come only] whenever and wherever the *Lord* of the Church *Himself* gives that unity," and finally, "The Council's constitutional authority is *limited.*"

Furthermore, the opinions he has gathered, even though they are anti-World Council, find no fault with the World Council as it is *now*. But they are concerned about what it *might* become in the distant future. In answer to those concerns I would say that we should do our part as Lutheran representatives in the Council to oppose any change in the present constitution which would lead toward a "super Church."

His first paragraph sounds like the tricky question "Have you stopped beating your wife?" To say either "yes" or "no" condemns you. He first condemns the World Council for not accepting, "according to the Scriptures," and then turns around and says that even if they did accept it, they wouldn't mean it, so they are still condemned.

(THE REV.) JOHN G. HELGESON
Greenbush, Minn.

Let's Get Acquainted

► I was happy to read the editorial that appeared in the May 17th issue of the HERALD as it brings out some thoughts that I believe most of us will agree with. While the editorial was not followed by the familiar initials OGM, I seemed to read that name into it.

The article brings to mind a thought that has come to me frequently in recent weeks, that the three uniting groups should make a special effort to get better acquainted with each other. Man being what he is, a social creature, where can we hope to meet better friends than in our church? Where no doctrinal differences (not to be confused with practices) are present it should be a simple matter to get acquainted, but it will not come about unless some special effort is made to cultivate mutual friendship. . . often live for years without g acquainted with people in our block unless we make it a poi call on them and try to make feel we really want to know them

Here is where our local orga tions in our churches can be o service to promote good fellowshi arranging joint meetings with si groups from other congregations are now one with us in the new our women's organizations, y people's groups, our choirs and organizations can render an inesti service. "Practice hospitality ung ingly to one another," I Peter 4:

It might also be well for the of deacons together with their to arrange for an occasional pulp change or even joint services conditions permit, all for the one pose, that of promoting God's dom among us.

E. M. LANGEMO
Minneapolis, Min

Let's Be Identified

Would it not be a nice propos if every member of the new ALC given an identification card to in his or her billfold, giving address, description, occupation, pastor, service record, allergies, type, etc.?

This information would be sary of all people found uncons at the scene of an accident. One of penicillin to someone unabl take it would terminate the patie once.

All this could be kept on file 3x5 card or smaller at the main of The ALC. Please comment.

HUBERT W. LEE, M.
Brainerd, Minn.

At the invitation of Reader Lee, we comment? It hardly seems nece to encumber the office of the secr of the church with the multitudi task of keeping a complete ID fi two and a half million people. we fail to see what help this info tion on file at headquarters woul in case of an accident in Seattl Miami. We suggest, rather, let person make out his own ID card the necessary information and ke in his billfold.

—The Edit

We Shall Be Changed

Flux

My first formal contact with philosophy was in a college text by Harald Höffding called *Brief History of Modern Philosophy*. "Brief" usually suggests the simple and comprehensible, and I am sure Professor Höffding wanted the book to be a digestible digest for his young charges. But it would have been better to give us the whole treatment. For from that first Höffding moment, philosophy became for me a concentration of opaque formulas. I recall a few of them: "I think, therefore I am," which means something. And "ego posits non-ego," which means nothing.

I think that the problem with the Höffding book was that it lacked what philosophy had suggested to me earlier: the immense melancholy of change. I was only eighteen and a romantic and what was Descartes to me, or Fichte? I wanted to walk through a summer field and ruminate on the sadness of things. I did not feel sad about the sadness, for my digestion was excellent and I expected to live long, but there was something wonderful about old graveyards and the slow dirge-like beat of the surf.

I believe it was during this earlier period that I met Heraclitus. Someone told me that Heraclitus once said that existence is like a man dipping water from a stream. It is never the same stream, the same dipper, or the same man. Things change. Whether or not Heraclitus said this, it struck me as a great truth.

Point of No Return

Since that time I have added another small crust to my philosophical larder. Not only do things change. They are irreversible. They do not change back to what they once were. The angel which guards the gate to Paradise has never let anyone back in. We can't go home again, if by home we mean something behind us in time.

This, I suspect, is an important difference between the way in which some of the Greeks look at time and the way the Bible looks at it. For some of the disciples of Plato, if not for Plato himself, time was a trap. The soul, like a baby caught in soiled swaddling, struggled to free itself from time and to return to its eternal origin. Wordsworth has given the idea poetic form:

Trailing clouds of glory do we come
From God, who is our home.

If you think about life that way, salvation is return. It is being stripped of the troubling cocoon of time and fluttering around once more in a garden of asphodel.

Clothed and Unclothed

It is not a biblical idea. Whatever we make of the words of our Lord about "becoming like children," we cannot make them mean a return to the womb. Salvation is not putting off time. It is putting on Christ. Paul asks not to be unclothed but to be clothed upon. And in the most ancient rite of baptism the idea is not to be washed down to something essential but to put on the Lord.

This ought to help us with the vexing question of what to do with the past. To have our sins washed away cannot mean the undoing of what is done. Paul could not back up to a point before Stephen. The ancient mistresses of Augustine lived on within him like flies in amber. Salvation must hence be that miracle of divine grace whereby even our sins can be transformed into some sort of value. Where sin abounded there does grace so much more abound. The past of Augustine becomes a means whereby he can glorify the divine charity. And Paul's persecution of the church becomes a means of energizing him in his labors on her behalf.

We are not saying, of course, that we ought to sin in order to bring about something beautiful. God forbid! Sin cannot produce grace. But through a mystery of grace, too profound for us to understand, it is possible for the whole strange totality of me, including all the past I carry with me like the mariner's albatross, to be transformed into His likeness who has loved us. "We shall not all sleep," says the Apostle, "but we shall all be changed." Through the resurrection nothing is reversed; all is consummated and glorified.

For the Family Altar

J. R. Heste

Toward the Fourth Sunday After Trinity — *Results of Revere*

The Epistle: Romans 2:17-20 • The Gospel: Matthew 5:38-42

Monday, July 4

SUFFICIENCY

John 10:10

"I came that they might have life, and have it abundantly."

These are the words of Jesus who proclaimed that in Him is the sufficiency that everyone needs. And the point is that nowhere else is this sufficiency to be found. The important thing for all to discover is this Christ, this *all-sufficient* Christ. The danger is that we may be going along with an inadequate understanding of the Savior, settling for what may be called the "Decorative Christ" or the limited, childhood conception of Christ. In a grownup world where we face stark reality and contend with the powers of darkness we must know this One who brings life and brings it abundantly.

We thank You, Jesus, that when we discover our real, deep need, You are there in that discovery, offering Yourself to us as the great Sufficiency. By the witness of the Holy Spirit impress upon us the power of Your presence in our own lives. Amen.

Tuesday, July 5

INDWELLING

Ephesians 3:17

That Christ may dwell in your hearts through faith.

We have the Sufficient Christ when He becomes such a need, such a reality, that He dwells in our hearts through faith. This is the Christ made real. This is the One of whom Paul spoke when he said, "I know in whom I have believed." Jesus said, "If a man loves me, he will keep my word, and my father will love him, and we will come to him and make our home with him." The indwelling Christ proves Himself in the laboratory of life; the passively accepted Christ never stands up to our needs; the saving, fulfilling Christ, ours by faith and living knowledge, remains.

For all of us, dear Lord, may there be a clear transfer from passive belief in Christ to a living knowledge of Him, so that we may have the joy of salvation, the armor for our warfare, and a constant supply for all our spiritual needs. Amen.

Wednesday, July 6

COMPREHENSION

Ephesians 3:18-19

May have power to comprehend . . . and to know the love of Christ which . . . passes knowledge.

A part of the sufficiency we hav... Christ is a state of knowing; the ab... to comprehend, understand, properly ... uate, view matters in the right perspec... This puts an end to the troublesome ... perience of being fooled by Satan ... loves to keep people mixed up as to va... This puts an end to "false front" tro... The children of God know that no ear... thing, no matter how dazzling, is w... the price of a soul. The Rich Y... Ruler had perspective trouble; his po... sions stood in his way. He could no... over them, or beyond.

Help us, dear Father, to know the s... so that we may see that many of the... called "necessary items" of life are h... over-rated, and that many of the th... despised by the world are the really ... nificant things. Teach us to compreh... Amen.

+

Thursday, July 7

GROUNDED

Ephesians 3:17

Being rooted and grounded in love.

Still another facet of the sufficiency that comes to us in Christ is that our whole purpose in life is reestablished on the foundation of love. Changed for it is the "Robinson Crusoe" concept of life. We no longer live for ourselves; there are others, and for them we begin to live. Life becomes enlarged. We begin, as someone has said, to plant shade trees under which we know full well we shall never sit. But that is not a tragedy; shade for people tomorrow is more important than shade for ourselves today. This is in keeping with the instructions of the Word: "My little children, love one another." "As the Father has sent me, even so I send you."

This is good ground O God, and help me to get my roots into it. Not merely that this will be a better place because I have been here, but rather because Christ is in my heart. Help me to have this great enjoyment in my living. I pray in the Name of Jesus. Amen.

+

Friday, July 8

STRENGTHENED

Ephesians 3:16

That according to the riches of his glory he may grant you to be strengthened with might through his spirit in the inner man.

Also included in the great sufficiency we have in Christ is an inexhaustible source of strength. We have a vital Presence that sustains us in all our living. Do we commit sin? In Christ is our release and forgiveness. "If our hearts condemn us he is greater than our hearts." Do we know sickness? In Him is our patience and courage. Is death an enemy? Jesus answers, "I am the resurrection and the life." How good it is that the heart of the Eternal comes to answer the hurt of humanity! We are strengthened in Him.

For this Jesus, this saving, empowering, enervating Jesus, we are deeply thankful, O God. Fill us with faith sufficient to walk in all confidence that in Him we have all that is needful to live, live bravely, and to His glory. Amen.

+

Saturday, July 9

COMPLETION

Ephesians 3:19

That you may be filled with all the ... ness of God.

This is a high thought that Paul ... down; to have Christ, the indwe... Christ through faith, to such an ex... that you are filled with all the fullnes... God. But it is no impossible dream. T... are many who have come into this c... pletion where "ordinary" life is no lo... big enough, for they know the abun... life. Isaiah describes the old life in ... way: "The bed is shorter than a man ... stretch himself on it, and the covering ... rower than he can wrap himself in ... Plain, worldly living no longer sat... those who know completion in Chris...

Gracious Father, we thank You tha... Christ we have our sufficiency; that w... we are obedient to Your will, and da... day apply ourselves to such things as h... us up in the faith, we come into ... spiritual growth and prosperity. Amen.

NO RED COFFIN

Boris Pasternak, Nobel Prize winning author, was buried in a simple ceremony with only one sign to show that he was a Christian believer.

This was the brown lining of the plain pine coffin in which he was buried in the cemetery near an old Russian Orthodox church at the village of Peredelkino, 25 miles west of Moscow. The coffins of non-believers usually are lined in red.

More than 1,500 persons, including friends, neighbors, writers and actors, attended the funeral of the Soviet author, a convert from Judaism. He had incurred official wrath when his novel, "Doctor Zhivago," criticizing the Russian revolution and supporting Christian philosophy, was awarded the Nobel Prize in 1958.

daism Brands Plan Central Organization

Establishment of a central representative Jewish organization to speak behalf of all American Jews was ged here by religious and lay representatives of the three-major branches Judaism—Orthodox, Conservative d Reform.

Attending the Third General Assembly of the Synagogue Council of nerica, coordinating agency for prinal rabbinical and congregational asciations in the U. S. and Canada, ere delegates from many areas of vish life.

Dr. Abraham N. Heller, chairman the assembly, declared that "the omotion of a cooperative American vish community representing the erests of Jews in relation to the genal population and before governental agencies is the great Jewish ed of the hour."

"While recognizing the existing itimate differences in ideology and odes of expression (among national vish organizations), the Synagogue uncil and its constituent organizans strongly believe that American vry must possess a community inest with a democratic, collective ce reflecting the will of the various vish groupings."

Supporting Dr. Heller's plea was Dr. Sidney B. Hoenig of Brooklyn, professor of Jewish history at Yeshiva University, and Rabbi Israel Goldstein of B'nai Jeshrun Congregation in New York.

The recent 60th anniversary convention of the Rabbinical Assembly of America in Liberty, N. Y., at the urging of Dr. Goldstein, had called on the Synagogue Council to convene a meeting of all major Jewish groups in the U. S. to establish a central organization that "would make policy and speak for the American Jewish community." The last such permanent group was the American Jewish Conference, which existed from 1943 to 1949.

Dr. Hoenig proposed the revival of a system of regional communities, uniting diverse groups of congregations and denominational branches of Jewry into one body of general Jewish identification."

"Past Jewish communal life," he said, "always started from the bottom rung, from local cohesion and not from governmental desire or institutional direction from the top. The creation of such a unified community will not only revitalize Jewry internally but would also, by eliminating present-day pseudo-spokesmen for Judaism, result in setting up an authoritative voice for the Jewish people in America.

Deplores Christian Literature Lack

Failure to make adequate use of modern methods of communication, especially literature, in lands where literacy is rapidly increasing, has greatly handicapped the missionary movement, a Protestant communications leader said in Chicago.

"We are living in the jet age, but still traveling by stage coach," said the Rev. Harold B. Street, executive secretary of Evangelical Literature Overseas.

Addressing the 18th annual convention of the National Association of Evangelicals, Mr. Street said that "while the world is evidencing a phenomenal advance politically, economically, socially, intellectually, we are losing ground in the sphere of Christian influence."

He pointed out that world population is increasing at the rate of 54,000,000 annually, according to latest United Nations figures, while other authorities estimate that the world Christian community is growing by about 4,000,000 persons annually.

"This means that the world is growing non-Christian at the rate of 50,000,000 annually," he observed. "Obviously, we are not keeping up with the exploding population, let alone the advance of Islam, Buddhism, and Communism.

—RNS Photo

AIRPORT CHAPEL PLAZA—Shown above is an artist's conception of the projected Chapel Plaza for Protestant, Roman Catholic, and Jewish places of worship facing a lagoon at Idlewild International Airport, New York.

Pleads for Sunday Evening Services

Dr. John M. Stensvaag of Minneapolis, president of the Lutheran Free Church, called for a return to Sunday evening services as a means of strengthening congregational life and programs.

In his message to the 83,000-member body at its 64th annual conference in Fargo, N. Dak., he also urged greater emphasis on adult education and wider participation by children in weekday released time classes.

"It is not comfortable to see our Lutheran churches dark and empty while others are open on Sunday evenings," Dr. Stensvaag observed in asking that "serious consideration" be given to reinstatement of night services.

"Lively singing, strong expository preaching, rich in food for the believer and with a clear evangelistic tone, can make these services contribute greatly to the life of the Church," he said.

Citing adult education as a "long-neglected" area in the denomination, Dr. Stensvaag asserted that the "average grown-up in our congregations is woefully lacking in his understanding of Christianity."

He said Christians today "need thorough instruction in the great and basic teachings of the Church if they are to have the resources adequately to meet the complexities of modern life, and if they are to witness intelligently to their faith."

The denominational head recommended the establishment of an adult education program to include courses and discussion groups in Christian doctrine, ethics, church history and Bible study.

Dr. Stensvaag also pointed out that Sunday school classes are "scarcely enough" for effective Christian education of children, as the actual instruction received by the pupil amounts to less than 14 hours annually.

One "important way" to augment this teaching, he said, is to "participate actively" in the weekday released time program. He added he was "deeply disturbed by the indifference and slackness in many quarters."

Turning to church union developments, Dr. Stensvaag reiterated his "deep conviction" that the LFC "can best serve the Kingdom" by becoming a part of The American Lutheran Church, formed recently by a three-way merger of the Evangelical, American and United Evangelical Lutheran Churches.

Zion Society Increases Work

The Zion Society for Israel, oldest Jewish mission society in the United States, assumed the work of another organization during its convention this month.

The Lutheran Mission to Israel, under the direction of the Rev. Elias Newman, turned over its work to the Zion Society during the convention June 11-12 at Bethel Lutheran Church, Minneapolis, Minn. Both organizations have headquarters in Minneapolis.

Rev. Newman, 72-year-old Polish-born convert from the Jewish faith, was honored for 50 years' servi Jewish missions at a banquet. retiring.

The Rev. C. M. Hanson, Zio ciety executive secretary who with Newman announced the merger, at the evening convention session

The Zion Society orginated i meeting of a small group of S navians at Rochester, Minn., in It is an independent organization out affiliation with any church but working through the Nationa theran Council. Private contribu support its work of bringing the tian message to Jews, which has directed at major U. S. popul centers.

The Lutheran Mission to Israel tributes to the support of three sentatives in Israel.

Rev. Newman, educated in En and Germany, in 1910 began his as a missionary to Jews in Lo He came to this country in After further study he became a byterian minister, serving missio Chicago, Ill.; Damascus, Syria, St. Louis, Mo.

In 1933 he began 16 years' s with the Zion Society. Then he h start the Lutheran Mission to I which operated a relief program American Board for the Norw Israel Mission.

The merger becomes effectiv 1, 1960.

AIR BASE CONFIRMATION—The international aspect of the work of an Air Force Chaplain is visibly demonstrated in this picture of a recent confirmation service conducted by ELC Chaplain Willard L. Conradson at Yokota Air Base, Japan. Receiving the rite of confirmation is Mrs. Nobue Flom, a former Buddhist and wife of SSgt. Dale Flom of Grand Forks, N. Dak.

EXTRA GIFTS FOR CHILE

American Lutherans are being ur to give extra gifts of cash and cl ing to Lutheran World Action Lutheran World Relief to help ea quake and tidal wave victims in C

Dr. Paul C. Empie, executive di tor of the National Lutheran Cou said that contributions of cash w being handled by LWA and cloth by LWR.

He noted that a shipment of 000 pounds of clothing from L already has arrived in Chile and 1 000 pounds more are currently route by ship to the stricken a

Dr. Empie said American Luther will probably be asked later to h the Lutheran Church in Chile rest a number of wrecked churches parsonages. In a special letter pastors in the eight church bo participating in LWR, he said th is a reserve fund for speedy allo tions in just such emergencies that extra gifts would serve to re the fund for the next emergency

District Constituting Conventions

Michigan

)r. Norman Menter, current presi- t of The ALC's Michigan District, elected president of the Michigan trict of The American Lutheran urch at its constituting convention Toledo, Ohio on June 2. Dr. Menter elected on the second ballot by the registered delegates who met at phany Church in Toledo.

lected as three vice presidents (one n each of the three areas in the rict) were Pastor Charles T. Klink-, Pastor Charles Lange, and Pastor Kempfer. Pastor Victor Luetzow elected secretary; Pastor C. W. reis was named treasurer; and Pas- Carl Busse was elected statistician.)r. Lester Anderson was elected dis- representative on the Church ncil of The ALC.

The district adopted a budget of ,288, which will require an assess- nt of 55 cents per confirmed mem-

Considerable debate centered around ecommendation that a District Bible np committee be appointed with hority to take option on and pur- se a desirable camp site in the thern part of the district, subject approval by the district executive mittee. It was pointed out that e was approximately $40,000 avail- in several funds earmarked for purpose.

Norman Menter
Michigan District President

The executive committee was authorized by the convention to provide a district office in Detroit.

Dr. Menter was born in Pemberville, Ohio. He was graduated from Capital University and Theological Seminary, and received a master's degree from the University of Michigan. After his ordination in 1922 he taught German and history at Capital University for seven years. Later he served pastorates at Columbus, Ohio, and Detroit, Mich.

Dr. and Mrs. Menter have a son, the Rev. Robert Menter, who is a pastor in Toledo, Ohio.

Ohio

Dr. Kenneth Priebe was elected president of the Ohio District of The American Lutheran Church at its constituting convention held at Capital University, Columbus, Ohio, June 8-9. Dr. Priebe who for the past three years has served in a similar capacity as president of the Ohio District of the ALC, was elected by the 542 delegates to the convention on the second ballot. On this ballot he received all but forty-two of the votes cast.

Other officers elected by the convention were Pastor Clyde A. Miller, Cleveland, vice-president; Pastor Donald Fritz, Reynoldsburg, secretary; Mr. Harold Esper, Columbus, treasurer. Elected as additional members of the executive committee were: Dr. M. E. Hollensen, Marion; Pastor James R. Long, Massillon; and Mr. W. R. Chester (ELC), Rocky River. M. Arthur J. Hegreness (ALC), Columbus, was named as lay representative to the Church Council of The ALC.

Headquarters of the new district are to remain at 57 East Main Street, with the understanding that additional office space will be secured in this building if it is required.

The convention approved a budget of $64,610 for 1961 and an apportionment of 75c per confirmed member. The budget provides for an executive assistant to the district president—an office which the convention approved—and for two secretaries. The duties of the district statistician are to be assigned to the district office.

The sole ELC congregation in the new district is Our Savior's, Rocky River (Cleveland), Ohio. Total baptized membership of the district is 132,692, and the total confirmed membership 87,693.

Kenneth Priebe
Ohio District President

Dr. Priebe, the new District President, is a graduate of Wartburg College, Waverly, Iowa. He spent one year at Wartburg Seminary, Dubuque, Ia., and graduated from the Evangelical Lutheran Seminary at Capital University, Columbus, Ohio, in 1953. He was ordained in 1953 and served as pastor at Salem Church, Dayton, Ohio, from 1953-56. He served as assistant to the president of the Ohio District for one year and as elected president of the old Ohio District of the ALC in 1957. From 1946-51 he was president of the International Luther League of the ALC. He was awarded the Doctor of Divinity Degree by Capital University just two days before his election to his new office this month.

Heads Settlement Center

A Lutheran sociologist has been named director of the new national Training Center for Settlement Workers at Hull House, to be opened in Chicago in September, 1960.

Dr. Arthur Hillman, dean of the College of Arts and Sciences and professor of sociology at Roosevelt University of Chicago will direct the Center's educational program planned to serve the 1500 workers in 300 settlements and neighborhood centers across the nation with short term sessions to supplement their education.

Plastic Ram's Horns Signal Jubilee Year

Five thousand "ram's horns" will help The ALC celebrate the first year of its existence.

The ancient Hebrew, trumpet-like instruments will be distributed among the congregations of The American Lutheran Church, the Jubilee Committee of the new church reported recently.

They will be used during the Year of Jubilee festival which began Pentecost Sunday, June 5.

The ram's horn was chosen as the central symbol because to the people of the Old Testament, says Harold J. Belgum, an ELC official who was named to direct the festival, "It was sounded to signify, in effect: 'I am the Lord your God.'"

It was sounded by a seminarian in the convention auditorium filled with 10,000 people, gathered to hear a specially commissioned cantata, "Una Sancta" (One Holy Church).

The horns that will be distributed to the congregations are exact, life-size replicas of the one used for that occasion, Belgum said, and will be able to reproduce the shrieking blast of the shofar.

Churches

Fairbanks, Alaska—Groundbreaking services were held May 8 at Fairbanks Church for a new $175,000 church in a new location. The congregation vacated its former church on June 1 and will hold services in a downtown theater until the new church is ready for occupancy. Also on May 8 a new parsonage was dedicated adjacent to the new church site. Pastor of the Fairbanks church is the Rev. Oliver Everette.

Eau Claire, Wis.—New memorial pews were dedicated recently at Meridian Church near here by Vicar Dale Rasmussen. Pastor of the rural parish of which the 102-year-old congregation is a part is the Rev. R. Overgaard.

Story City, Ia.—St. Petri Church here held a mortgage burning ceremony recently. The church was built in 1955 at the cost of $250,000. The Rev. Ocee Johnson, a former pastor, took part in the ceremony. The Rev. George V. Strum is the present pastor.

Minot, N. Dak.—First Church here recently presented a sponsorship loan of $52,000 to Christ Church in Minot, enabling the latter church to complete its building project.

Rapid City, S. Dak.—Faith Church, a home mission congregation here, recently broke ground on June 12 for a new "all purpose" building to be used for various activities of the parish. The Rev. Harold J. Larsen is pastor.

LaMoure, N. Dak.—A three-church parish here has been realigned. Marion Church of Marion, N. Dak., now forms a separate parish, and Zoar Church of LaMoure and St. Ansgar Church of rural LaMoure form another parish. The Rev. Arne Carlson, present pastor of the three-church parish, has accepted a call to Park River, N. Dak., effective September 1.

Lemmon, S. Dak.—Two congregations of the Lemmon rural parish served by the Rev. Gerald D. Jacobson celebrated anniversaries and dedicated new facilities recently. Both dedications were held on the same day, May 22. Rosebud Church, celebrating its 50th Anniversary, held an afternoon dedication service for its enlarged building and an evening festival anniversary service. Bethesda Church, celebrating its 52nd Anniversary, held anniversary services early in the morning and an early afternoon dedication service. The Rev. Paul R. Hansen of Lemm Dak. conducted the dedicatory and the Rev. Paul A. Hanson o mar, Minn. and a former pastor Lemmon parish, preached a churches.

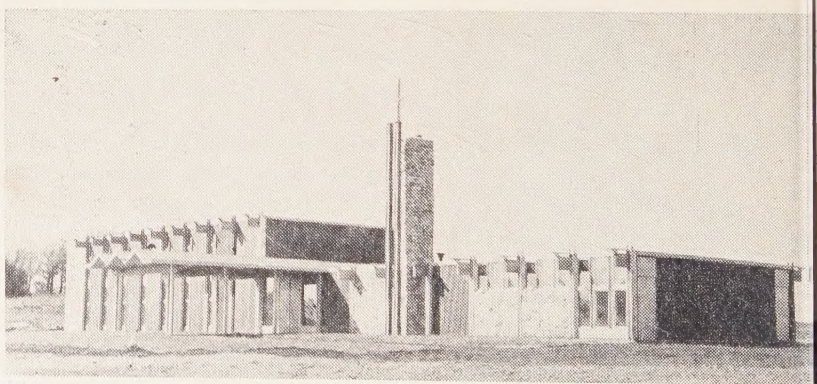
Erskine, Minn.—Rodnes Churc here, the Rev. G. L. Halmrast, observed its 75th Anniversary Ju 12. Included in the program Confirmation reunion on Saturd ning and an anniversary progra night. Dr. Iver Iverson of Luther nary, St. Paul, Minn., and a pastor, preached the anniversary s on Sunday morning. Others wh part in the festivities were th H. E. Haughland, the Rev. H. S son, the Rev. T. J. Vikse. The session was a Luther League pr on Sunday evening.

People

The Rev. S. E. Vevang, former tor in Seattle, Wash., is now serv pastor of First English Church wood Falls, Minn.

Mr. Clark Fredrikson, mem the ELC church in Davenport, N was honored by his community special evening program at the I port School Auditorium on June affair was in recognition of Mr. rikson's being one of the eig tional winners of the 4-H A Recognition Awards.

Mr. S. J. Christopherson recen cepted a call to the office of Vi First Church, Wolf Point, Mon



FIRST UNIT DEDICATED—Our Savior's Church, Sun Prairie, Wis., dedicated this first unit church in May. Dr. Myron Austinson, president of the Eastern district, pr the sermon and conducted dedicatory rites. The Rev. Otto Hesla, regional home director, also was a guest speaker. The worship area of the new unit is constructed converted into a two-story parish education unit later. Architects were Ames, To and Nugent of Madison, Wis. Our Savior's, whose pastor is the Rev. J. E. Midtlin numbers 323 members with a Sunday School enrollment of 125. A sponsorship lo the congregation was provided by First Church, Stoughton, Wis.

OFFICIAL NOTICE

The annual meeting of the Waldorf Lutheran College Association will be held on Tuesday, July 12, 1960 at 2 p.m. in the Library Reading Room of Salveson Hall at Waldorf College, Forest City, Iowa. This meeting will be to conduct the business of the Association including the election of members of the Board of Trustees.

ev. Ralph Okland, pastor. Mr. Chrispherson has been serving the past vo and a half years as a licensed lay eacher in the Froid-Homestead par- n at Froid, Mont.

The Rev. Andrew M. Hegre, pastor Yellow Medicine Church, Hanley alls, Minn., has resigned that call in der to accept a call to become pastor Mt. Sterling and Utica churches, t. Sterling, Wis., effective July 1.

The Rev. J. E. Farup who has served any years as a missionary to the ELC ld in South Africa, recently was anted a Doctor of Theology degree om the School of Graduate Studies at oncordia Seminary, St. Louis, Mo. Dr. arup also earned Master's degrees in evious years from Luther Seminary, . Paul, and Princeton Seminary, rinceton, N. J.

Larry Christenson, a 1959 graduate of uther Theological Seminary, St. Paul, inn., will begin his ministry at Trin- Church, San Pedro, Calif., in Au- ust. He has spent the past year in Gerany studying the use of religious ama in the church. His study was nder the auspices of the Lutheran Vorld Federation.

Obituaries

The Rev. Theodore J. Austad died ay 5 at Sturgeon Bay, Wis. He was rn Dec. 12, 1875, in Loge, Norway. e immigrated in 1893 and attended ugsburg College and Red Wing Semiry. After being ordained in 1906 he rved as pastor in Duluth, Minn.; uskegon, Mich.; and Sturgeon Bay, is.; until his retirement in 1939. He as married to Mathilda Rust in 1908. e is survived by four sons.

Mrs. Agathe Stange Lunde, wife of e Rev. Joseph N. Lunde, died May 22 Wausau, Wis. She was born July 14, 92, at Elgin, Ill. She was married in 16 and since then had lived in Van ook and Bottineau, N. Dak.; Elliot, .; Highland, Soldiers Grove, and Mt. erling, Wis.; and Calmar, Iowa. She had been living now at Wittenberg, Wis., where her husband is chaplain for the Homme Home for the Aged.

J. H. Dyste, 96, died May 21 at Forman, N. Dak. He had been a charter member of Trinity Lutheran Church and served in the state senate. A daughter, Mrs. Geo. Natwick, was president of the South Dakota WMF before her death in 1954.

Mrs. Gunda Larson, widow of Gilbert Larson and formerly of Menno, S. Dak., died May 27. Among survivors are a step son, the Rev. George Larson.

Changes of Address for ELC Pastors

B. T. Anderson, 3625 Tulsa Way, Fort Worth, Texas, 6-1-60

Harry L. Anderson, 201 McConnell St., Mankato, Minnesota, 7-1-60

N. E. Benson, Bensenville, Illinois, 7-1-60

Harlan Blockhus, 2514 Tiffin St., Des Moines, Iowa, 6-24-60

Thomas Boe, Wolf Point, Montana, 7-1-60

Frederick J. Bolton, 710 Orchard Place, Northfield, Minnesota, 6-1-60

Fred D. Dommer, c/o 3 Star Ranch, Ledger, Montana, 6-12-60

D. B. Gilbertson, 4910 Lemon Hill Ave., Sacramento 24, California, 7-1-60

Richard Gildseth, Wautoma, Wisconsin, 5-22-60

Stewart D. Govig, Box 4783, Spenard, Alaska, 6-1-60

Glenn O. Groth, 3534 12th Ave. So., Minneapolis, Minnesota, 6-1-60

Loren E. Halvorson, 1895 Pleasant Ave., St. Paul, Minnesota, 7-1-60

Eugene K. Hanson, 116 Marietta Ave., Iowa City, Iowa, 6-30-60

Harold Hofstad, Warren, Minnesota, 7-1-60

Theo. Homdrom, 72 Oceanway, Durban North, Natal, South Africa, 7-1-60

Gordon I. Hope, 655 Central Ave., Swift Current, Sask., Canada, 7-1-60

Joseph P. Hulterstrum, 212 N. Rosedale Ave., Aurora, Illinois, 6-13-60

Stanley E. Klemesrud, Lyle, Minnesota, 6-10-60

Lowell O. Larson, 18357 Roscoe Blvd., Northridge, California, 7-1-60

Announcements

Schedule for Pastor H. O. Egertson

July 1- 7—St. Thomas, North Dakota
Rev. Arlyn M. Anfinrud

July 10-14—Lake Madison
Rev. Walter H. Evenson

July 17-21—Colman, South Dakota
Rev. David P. Luttio

Want Ads

Rate $1.00 a line, minimum charge $4.00

For sale: Merged church has furnishings for sale, very good condition: altar and communion rail, baptismal font, lectern, pews (20 curved, 18 straight), 3 pulpit chairs, 175 yds. red carpeting with pad, 4 hanging-type light fixtures, Green Colonial furnace, Fowler hot water heater. Christ Luth. Church, Preston, Minn., Tel. SO 5-4478.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Homes

Beautiful site of 19 lots and 5 acres located in No. Mich. near a lake and Jordan River. 672-1B

Modern 2 bedroom home, attached garage, walkout basement apt., near a college in S. Minn. town. New area. Available before Sept. 1. 672-2B

Businesses

Grocery and meat market in Cent. Nebr. County seat town. Can be handled by man and wife. ALC church in town. 672-3C

30-room hotel with 5-room house in back. Good business. $32,000 with down payment. Bal. payable semi-ann. at 5%. Located in East. N. Dak. 672-4C

Thriving restaurant business for sale in Luth. community in East. Nebr. Seats 60. Very good meals and coffee business. Town of 1000. 672-5C

WANTED TO RENT

Girl wishes to rent a small apt. or rooms, pref. apt. in Mpls. 672-6B

Lady wishes to rent 2 bedroom, clean apt. in South suburban Mpls. 672-7B

Married seminary student with no children desires to rent 3 or 4 room furnished apt. near seminary in St. Paul or in Roseville. 672-8B

POSITIONS WANTED

A 16-yr.-old girl wishes to assist with housework and baby sitting or clerical work for 6 weeks or so this summer. Can start soon. 672-9D

Iowa college girl, drama major, desires summer employment in Los Angeles area after June 1. 672-10D

Man wishes work as caretaker or other work in Old Peoples Home anywhere on the West coast. 672-11E

Middle age man, construction engineer exp. in estimating and engineering, desires position with Luth. background firm. Can represent bldg. material or work in office. Prefer So. or West. Minn. 672-12E

HELP WANTED

Want a babysitter for child 21 mos. in south suburban Mpls. 672-13F

Bookkeeper-secretary urgently needed in business office of an academy located in S. Dak. 672-14F

Couple to serve as parents for 5 or 6 girls in group home. Fine college town. Res. area. Good health. Age under 50. Luth. Free of own child care responsibilities. Good salary, liberal time off. Located in Iowa. 672-15F

Working couple need housekeeper in home with 2 children, 13 and 16. Cooking laundry and light cleaning. Could consider couple if husband worked or if husband in school. Salary open. Apt. over garage furnished. S. Mpls. area. Lovely home. 672-16F

Opening for physician in NE Ill. Pop. 750. House available immediately. Luth. church in town. 672-17G

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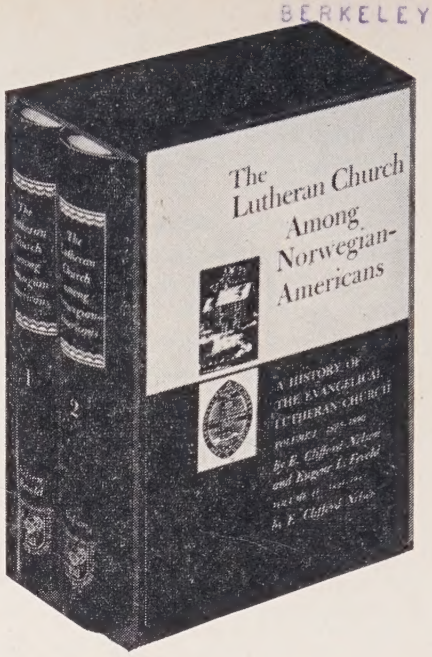

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